

ancestors " the old dead chiefs of every tribe take the first place. The son of a great dead chief and the whole tribe worship that old father as their god. But the remote ancestors of that chief they do not worship, indeed they hardly know them by name and can no longer point to their graves." <sup>1</sup> Thus with the Herero, as with the Zulus, it is the recent and well-remembered dead who are chiefly or exclusively worshipped; as the souls of the departed recede

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or Supreme. On the great distance  
Upper Congo after performing His  
among the Bobangi folk creative works ;  
the word used that lie has now little  
for the Supreme Being or no concern  
is *Nyambe* ; in mundane affairs ;  
among the Lulanga and apparently  
people, *Nzakomba*; no power over spirits  
among the Boloki, and no control  
*Njanibe* ; among over the lives of men,  
the Bopoto people it is either to  
*Libanza*. . . . . tect them from  
It is interesting to note malignant spirits or to  
that the most help them by averting  
common name for the clanger. They  
Supreme Being also consider the  
on the Congo is also Supreme Being  
known, in one (*Nzanibi*) as being so  
form or another, over good and kind  
an extensive that there is no need  
area of Africa reaching to appease  
from 6° north Him by rites,  
of the Equator away to ceremonies or sacri-  
extreme South fices. Hence they never  
Africa; as, for example, pray to this  
among the Supreme One, they  
Ashanti it is *Onyame* ^ never worship Him,  
at Gaboon it or think of Him as  
is *Anyamlrie* > and two being interested  
thousand miles in the doings of the  
away among the world and its  
Barotse folk it is peoples."  
*Niam'je*. These are the <sup>1</sup> J. Irle, *op. dt.* p. 77.  
names that Mr. Irle's  
stand for a Being who account of the religion  
is endowed of the Herero  
with strength, wealth, or *Ovahero* is fully  
and wisdom by borne out by  
the natives ; and He is  
also regarded  
and spoken of by them as  
the principal  
Creator of the world,  
and the Maker  
of all tilings. . . . But  
the Supreme  
Being is believed by the  
natives to have  
withdrawn Himself to a

the testimony of earlier missionaries among the tribe. See Rev. G. Viehe, "Some Customs of the Ovaherero" (*South African Folk-lore Journal*, i. (Cape Town, 1879) pp. 64 sq.) "The religious customs and ceremonies of the Ovaherero are all rooted in the presumption that the deceased continue to live, and that they have a great influence on earth, and exercise power over the life and death of man. This influence and power is ascribed especially to those who have been great men, and who become *Qvakuru* after death. The numerous religious customs and ceremonies are a worshipping of the ancestors." Further, Mr. Viehe reports that "the Ovaherero have a slight idea of another being (Supreme being ?) which differs greatly from the *Ovafai.rU* is superior to them, and is supposed never to have been a human being. It is called *Karunga*. *Karunga* does only good ; whilst the influence of the *Ovakuru* is more feared than wished for; and, therefore, it is not thought necessary to bring sacrifices to *Karunga* to guard against his influence." He is situated so high, and is so superior to men " that he takes little special notice of them ; and so the Ovaherero, on their part, also trouble themselves little about this superior being" (*op. dL* p. 67 note \*). Similar evidence is given by another missionary as to the belief of the Herero in a superior god *Karunga* and their fear and worship of ancestral spirits. See the Rev. li. Beiderbecke, "Some Religious Ideaa

and Customs of the Ovaherero" (*South African Folk-lore Journal*, ii, (Cape Town, 1880) pp. 88 sqq.